

सुमयादिनि
राम सात्त्विक निद्रा ॥ १२००

... is given, for the sake of charity, to one who is
... who cannot make a return of it) and in the process
of the higher time and to a proper recipient (i.e. the person
... of the first part.

३५
५

सुमादिनि

सुभाषितानि

धर्मविकृत करने की कामना से पीड़ित नहीं है? क्यो उसे औरो की मार काट कर छीनकर खाने की आदत नहीं पड़ती? क्यो भारत घर छोड़े हुए बेघरो को आश्रय देता ही रहा, जबकि उनमे कुछ उसे ही उजाड़ने मे लग गये? भारत क्यो लुटकर भी लुटेरो को नहीं लूटता? भारत क्यो सभ्यता के आरम्भ मे ही, भूख प्यास को जीत कर, परम सत्य का दीवाना हो गया?

भारत मे कैसे असंख्य ऐसी स्त्रिये पैदा होती है जिन्हे सच्चे प्रेम और सतीत्व मे जीवन बिताना सुहाना लगता है? इन रहस्यो पर भी व्यास प्रकाश डालते है।

पश्चिमी चरित्र की अनुकृति बन भारतीयो का जीवन क्यो इतना अशान्त हो गया? क्यो घर-घरोदे टूट गये? भारतियो को क्यो अपनी संस्कृति का मूल्य नये सिरे से समझना पड़ रहा है? कोई बात तो है जो भारत पश्चिम जैसा बनकर भी पश्चिम जैसा नहीं रहना चाहता। इस उपन्यास मे ये चर्चे भी है।

व्यास अमर माने गये है। आज भी अनपहचाने सामान्य बने घूमते फिरते माने जाते है। जो जानना चाहते है उन्हे बताते है धर्म क्यो नहीं मिटता? सत्य को कर्म न बनाने से क्यो जीवन सूना हो जाता है? यह उपन्यास द्योतक है इस बात का कि असंख्य उजाले है भारत मां के आंचल मे, अपनी कृतघ्न संतान के हाथो कैद होकर भी। यह भी सत्य है कि जब भारत मां जगती है तभी भारत संतान को क्षितिज मे उजाले दिखने लगते है।

आधुनिक नारी विदुषी है। समाज मे भी उच्च स्तरों पर काम करती है। फिर भी जो जीवन के सुख उसने पश्चिमी नारी की अनुकृति बन कर ढूँढ़े थे क्यो उसे हताशा के कगार पर ले आये है?

न दक्षिण मारुतानि, विविधधा, 36.11.

उत्तमिदं च दक्षिणं च मनसैकाग्रं जगत् ।

आत्मा सिद्धिरात्मा हि विविधधा, 50.6.

विधिः विद्वानां च विधानेनात्मा वर्तते,
वि. वि. धा, 56.4.

न हि साधो यः पन्थाया इह लो विधते भुवि
वि. वि. धा, 56.16.

न हि यमस्य सज्जानो साधुमन्त्रा भवति हि हि
वि. वि. धा, 56.28.

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F.S. Concise
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(ii) $\frac{1}{2} \times 100 = 50\%$

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पुरी का दही प
पैत

ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

ਪਰਲਪਾਂ ਵੈਦਿਕਾਏਂ ਤੇ ਡਾਕਿਅਾਂ ਨਿਰੀਤੁੰਗ
ਲੇਖਕਾਂ ਤੇ ਲਿਖਿਤੀ ਮਾਰੀਤੀ ਦਿਤੀਆਂ ਨੇ ॥

वादाचार्यों ने विश्वेश्वरम्भक्तों को समीप से
 हिमाचल के देहातवासियों के शिरोधार्य ॥

उत्प्रेक्ष्य मया साक्षात्प्राप्तं प्रवर्णितम् ।
सुखं वारं वारं चैव सैव भवति मेदादिनाम् ॥

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 H.R.M,

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विदुः श्रुतिः सेवितः स हि नित्यमद्वेष्टरागिभिः।
हृदयेनाभ्युशातो यो धर्मसिद्धिं निबोधत ॥

— मनुस्मृति, 2.1.

Learn the sacred law which is followed by men
learned (in the Veda) and assented to by their
hearts by the virtuous, who are ever exempt
from hatred and inordinate affection.

शान्तं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः।
यजशात्वा नेह भूयोऽन्यजशात्वा न्यस्य शिष्यते ॥

— गीता

तथा चतुर्भिः कर्मणं परीक्ष्यते
निष्कर्षणं च हृदयं तापलाडनैः।
तथा चतुर्भिः पुरुषं परीक्ष्यते
ध्यायेन् शीलेन गुणेन कर्मणा ॥

The words गीता १२.१७-१८ are :

तापाच्छेदाच्च निष्कषात् सुखं तस्मिन् पाण्डितैः।
परीक्ष्य मिथो ग्राह्यं मद्भयो न त्वं गौरवान् ॥

साङ्ख्यानां मीमांसकानां प्रत्युक्तिः —

मूयं दित्वा पशून् हत्वा मृत्वा रुधिरचर्मसम्।
कदेवं वाम्यते स्वर्गं नरकं केन गम्यते ॥

नवधा भाज्यं यथा श्रीमद्भागवते वर्णितम् —

स्मरणं धीर्ज्ञानं विष्णोः स्मरणं वादसेवसम्।
उत्थानं वन्दनं दास्यं सख्यमात्मनिवेदनम् ॥

even among students of the Centre for Indian Studies, University of Schenzen) who had applied for enrolment to the Ph.D. course as mentioned earlier, had translated in Chinese eleven cantos of the Kumarsambhava even before she had got herself enrolled formally for Ph.D.

Continuing with the work of Huang Baosheng it may be mentioned that apart from the Mahabharata he has translated works on Sanskrit Poetics like the Kavyalankara of Bhamaha, the Kavyaprakasha of Mammata and portions of Sanskrit Kavyas such as the Rtusamhara, the Raghuvamsa, the Kumarasambhava, the Buddhacarita, the Dasakumaracarita, the Pancatantra and so on.

Prof. Ji Xianlin had been using the textbook Elementer buch der Sanskrit-Sprache of the German scholar A.F. Stenzler for teaching Sanskrit. But this did not go well with the Chinese learners of it. They wanted a Sanskrit textbook specifically written for Chinese. A Chinese scholar Luo Shifang overcame enormous pain in learning Sanskrit for 23 years. To help others of his compatriots to learn it with greater ease and in short time he authored two books : The Sanskrit Textbook and the Sanskrit Verses Illustrated (the latter jointly with Baihui). These two books focused on lexical items and syntax. Prof. Huang Baosheng noticed the absence of the Oriental scripture reading method in these and to correct this anomaly came out with his work The Study of Sanskrit Literature.

The speciality of Prof. Huang Baosheng's translations is the extensive grammatical and exegetical notes that he appends to explain the text that he handles.

There is revival of interest in Sanskrit studies in China. The younger generation is fired with the zeal to learn it, to go deep into it, to acquire mastery over it, to taste its nectar.

During my stay which was just for three weeks they had picked up speaking in Sanskrit. How I wish I could have stayed longer to enable them to acquire fluency in it!

After spending eighteen days in Beijing, I left for Shenzhen where the University has a Centre for Indian Studies with Prof. Yu Longyu as the Director. It does not have the Sanskrit teaching programme. At the University I saw the President (=Vice-Chancellor) Prof. Zhang Bigong. During the hour long conversation with him I impressed upon him the need to start the Sanskrit teaching programme in his University. He was very receptive to the idea, especially when I told him that at present there is only one place in the vast country of China which provides for teaching of Sanskrit and that is Beijing which is to the north of the country. It is time it is started at Shenzhen which is to the south of it. There are four students who are pursuing courses in Indian studies. They are too eager to switch over to Sanskrit. One of them is already in Varanasi studying Sanskrit.

China has intimate connection with Sanskrit. A Chinese linguist Prof. Zhu Qingzhi, presently Professor of Chinese and Buddhist Studies at Hong Kong has identified 3600 words of Sanskrit origin in use in Chinese.

(२)

श्री ने सप्तप्रदाम की शिखर मारा कणमनों के लिये जिन् -
लिखित जो उहा उक्चारों को विधान है -

१. मर्म उहाठ उक्चार मारा कलपुराण निवेदि नवधा
मार्ग के अन्तर्गत जा जाता है। केवल सप्तप्रदाम को छोड़
दिया जाता है। शेष उहाठ है -

(१) शरीर चर शङ्ख, चक्र एवं हथि के अन्त
उहायुधों को धारण करना

(२) उध्वपिण्ड लिलक धारण करना

(३) हरिचरणामृत पान करना

(४) मनों का धारण करना
(५) हरिमनों की सेवा करना

(६) हरिसमर्पित नैवेद्य उहाद रूप में ग्रहण करना

(७) ललाट शी कुत रखना

(८) हरि को लालसी उर्ध्वित करना तथा लालसी धारण
करना

रामानन्दी सप्तप्रदाम में उध्वपिण्ड, लालसी माला धारण
कर निमलि हृदय कमल पर भगवान् के दिव्य कर्म उहा
मासों का धारण करने वाले, भगवान् श्री राम की
कथा का श्रवण करने वाले तथा कथा कीर्तन करने वाले
जो वैष्णव चर उहा उक्चार सभी को भगवत्स्व रूप
समझते हुए स्तुतियों का सङ्ग करते हैं, स्वयं

धनुर्विद्या दि. ३. उहा उक्चार भगवदायुधों से उहाठ डोल कर शङ्ख चक्र
धनुर्विद्यादि तत्समुद्रा धारण करने वाले अन्तर्गत वर्णों को
देखकर उहाठ डोलते हैं उनकी पूजा करते हैं और सप्तप्रदाम
वाती से उहाठ जीवन का धर्म उहाठ मानते हैं वे श्री वैष्णव हैं।

श्री रामस्तुतिः -

यं वेदाः स्मृतयः पुराणानि च यः कथयति संहिता

वेदव्याख्यानदेवमुनयो यं स इति गिरन्ते उनिशम्।

योऽभूत्स्वविशेषवज्जगदिदं भूत्वा स्वयं संस्थितः

तं विश्वेशहरिं विशेषरहितं श्रीराममद्रं नमः॥

Studies has plans to train sixty scholars of Sanskrit for which the Chinese Ministry of Education has promised all help.

Teaching of Sanskrit right up to the Ph.D. course is provided at present in China only at one place: the University of Peking in Beijing. Research on it, however, is carried on in another institution in the same city as well. And that is the Chinese Academy Social Sciences which has in it a Department of Foreign Languages. The Department has the following Sanskrit and Pali teachers :

1. Prof. Huang Baosheng
2. Prof. Zhao Guo Hua
3. Prof. Duan Quing
4. Prof. Ge Weijun
5. Prof. Li Nan
6. Prof. Jin Ke mu

A father figure in the field of Sanskrit in China was Prof. Ji Xianlin who had translated the entire Valmiki-Ramayana in Chinese. He died at Beijing in 2009 at the ripe old age of 98. He had not been keeping well in his later years. A room for him was reserved in a hospital with all his medical expenses borne by the State.

It is not only the Ramayana but also the Mahabharata that has also been translated in Chinese. The idea of translating it was first mooted by the Chinese scholar Guo Liang Yun but before it could make any significant headway he suffered heart attack and could confine himself only to translating the first few chapters of the great work and one of its shorter sections, the Karnaparvan.

The thread was then picked up by another scholar Jin Ke mu, a Chinese poet of repute, who translated the Adiparvan to serve as a model. He did not touch other Parvans. He, however, retold in Chinese all the episodes of the great work. The mantle of translating the entire work then fell on his industrious student Huang Baosheng who took it up as a challenge. He translated six volumes of it consisting of twelve Parvans and enlisted the services of other Sanskrit scholars like Ge Weijin and Li Nan to translate the other Parvans. The entire work was completed under his leadership and supervision. To be true to form the translators made extensive use of the commentaries to be able to catch the true import of the original.

The translation of the twenty four thousand stanzas of the Valmiki-Ramayana and the hundred thousand ones of the Mahabharata is a standing testimony to the total devotion and dedication of the Chinese Sanskritists to the pursuit of Sanskrit learning.

The dedication is not the hallmark of the older generation of the Chinese Sanskritists only, it is very much evident even in the new generation of them as well. Yu Huajing (who sports an Indian name of Mayuri to be in tune with the subject of her study— interestingly, every one of the research scholars has an Indian name which he/she is proud to flaunt—there is a sort of a craze to adopt an Indian name, the craze noticeable

(३)

दयायैदाजानुवाहं धृताशरणमुषं बह्वमदमास्तनस्यं
पीतं वासो वस्त्रं भवतु मयादलदयदिनेत्रं प्रसन्नम्
वामाङ्गारुढलीलामुखकमलमिलललोचनं नीरदामं
नारायणारदीप्तं दधतु मुरुजटामण्डलं रामचन्द्रम् ॥

SANSKRIT STUDIES IN CHINA

It was in May, 2011 that I visited China at the invitation of the Chinese People's Association for Friendship with Foreign Countries (CPAFFC) to attend a Conference in Commemoration of the 150th Birth Anniversary of Rabindranath Tagore. I utilized this occasion to visit the Department of South Asian Studies of the Peking University to meet its Sanskrit teachers. In the course of the conversation with the Head of the Sanskrit and Pali Section of the said Department Prof. Duan Quing that she proposed that I spare a couple of weeks to be with her Section, that being the first time any Sanskrit scholar from India could be in Beijing to which I readily agreed. I stayed in Beijing for eighteen days and except for the week-ends engaged myself in teaching for all the days. The Class consisted of all the teachers in the Sanskrit and Pali Section of the Department of South Asian Studies, all the research scholars and the Post-Graduate students and would continue for two hours and occasionally for three hours at a stretch. I used the blackboard extensively to explain the formations and the meanings of the words in the texts that I was called upon to teach.

The Department of South Asian Studies has the following Sanskrit and Pali teachers :

1. Prof. Duan Quing
2. Prof. WangBangwei
3. Dr. Gao Wung
4. Dr. Ye Shaoyung
5. Dr. Saerji

There were four students who had applied for enrolment to Ph.D. course. As per the University procedure they had to make a presentation about the topics on which they had proposed to work. They could be enrolled only if the teachers felt satisfied with their presentation. The date of their presentation falling during the period of my stay at the Peking University, the Head of the Pali and Sanskrit Section of the Department of South Asian Studies invited me also to be present at the presentation to be available to offer suggestions, if any, for the improvement of the plan of work. The following are the students who had applied for enrolment to the Ph.D. course and the topics on which they proposed to work :

1. Yu Huajing
Topic : Study on the Kumarasambhava of Kalidasa
2. Zhang Yuan
Topic : Historical and Literary Studies on Harsavardhana
3. Zhang Xueshan
Topic : Indian Grammatical Tradition: A Comparative Study of Katantra and Panini
4. Li Chan
Topic : A Comparative Study of the Surangasamadhi and the Meṃghasandesha

Apart from reseach scholars there are twenty students who are pursuing Post-Graduate studies in Sanskrit. The Sanskrit and Pali Section of the Department of South Asian

benefactor (or who gives for the sake of charity, to one who is not a
at the proper time and to a proper recipient (i.e. the sages) consider,
a gift of the best sort.

हरिहान् मर नो लेख मा कुरुद्वे श्वरे धनम् ।

आदि लक्ष्मणाय च पण्यं मीरु जायते निमोष्य वैः ॥

Enrich the poor, O son of Kunti, bestow not the wealth on the rich;
medicine is wholesome to him who is diseased; what need of medicine
for one who is healthy?

SANSKRIT STUDIES IN CHINA

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दातव्यमिति यद्दानं दीयते ऽनुवच्यारिणे।

देशे यत्ने च काले च दातव्यं सात्त्विकं विदुः॥ हितोपदेशः, १.१६

A gift which is given for the sake of charity, to one who is not a benefactor (or who cannot make a return of it) and in the proper place, at the proper time and to a proper recipient (i.e. the sages) consider, a gift of the best sort.

दरिद्रान् मरु नोन्नेष मा कुप्यच्छ्रेयरे च नमः।

यदि तस्मै च पथं नीरुजस्म निसौख्यं वै॥

Enrich the poor, O son of Kunti, bestow not the wealth on the rich; medicine is wholesome to him who is diseased; what need of medicine for one who is healthy? हितोपदेशः, १.१७

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 (Deemed University)
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 I would like 1987 to be email, come
 & ref-Ven-Sankar

CAS Promotion to the post of PROFESSOR

SUBJECT: SAHITYA

13/11/2010

DATE OF INTERVIEW: 08.03.2013

Sl No.	Name of the Candidate	Contribution to Research (50%)	Assessment of Domain Knowledge and Teaching Skills (30%)	Interview performance (20%)	Total	Remarks
1	Dr. S. Radha	2	3	4	5	6
2	Dr. Vijay Pal Shastri		nilakantha paridhailo come			
3	Dr. Ramkumar Sharma - DR					
4	Dr. Suryamani Rath - DR					
5	Dr. Ramakant Pandey - DR					
6	Dr. Janardhan Prasad Pandey					
7	Dr. Sachidanand Tiwari (X)					
8	Dr. Vishambarnath Giri					

- (1) इते च प्रलियेन्येनोप धर्मः जगत्सर्वम्, सुन्दर 1. 106
- (2) प्रलियेन चिल्लुजाः प्राप्ते इति विज्ञानता सुन्दर 1. 112
- (3) यदेव वेदमि च वेदमि वनेरेन्द अथा तव ।
धृति इतिमिरेदीदृष्टं स धर्मो न सीदति ॥ सुन्दर 1. 190
- (4) प्रवक्तव्यो न जगत्सर्वम् राक्षसेव मिमिक्षते, सुन्दर 2. 27
- (5) भूतारम्भो विनश्यन्ति देशकालादि रोषेण, सुन्दर 2. 37
- (6) समये लोभे तिष्ठन्ति जगत्सर्वम् महोदधौ, सुन्दर 2. 44
- (7) परद्वारा वरोदधौ प्रवृत्तस्त्विति रोषेण ।
इदं खलु महात्मनः धर्मलोभे चरेत्पति ॥ सुन्दर 11. 38
- (8) मनो हि देवुः सर्वकामिन्द्रियाणां प्रवर्तनम् ।
इमाश्च महात्मनो तच्च मे सुव्यवस्थितम् ॥ सुन्दर 11. 42
- (9) अग्निर्वदः शिवा मूलमग्निर्वदः संतुष्टम्, सुन्दर 12. 10
- (10) विनाशो बहवो दाया जीनः प्राप्तेति महत्तमम्, सुन्दर 13. 45
- (11) कालो हि दुर्लभः सुन्दर 16. 3
- (12) मर्त्यं नमि परं नास्ति शोभनं भूषणं दाये, सुन्दर 16. 6
- (13) न मानुषी राक्षसेभ्यः भाषा भवितुमर्हति, सुन्दर 24. 8
- (14) सर्वत्राणि ह्यत्र भूतेष्वेव नास्ति चरेत्पति, सुन्दर 24. 21
- (15) लोकाश्च वदः सत्ये इति पाठितैः सुमुदाहृतम् ।
अत्रालो दुर्लभो मुक्त्युः स्वर्गा वा पुरुषस्य वा ॥ सुन्दर 25. 12
- (16) न प्राप्यं मत्परित्यज्य मात्मचन्द्रेण जीवितम्, सुन्दर 26. 22
- (17) धन्यः खलु महोत्तमो मुनयः सत्यसंज्ञताः ।
जिह्वा लोभा महोत्तमा येषां नृणां क्रिया क्रिया ॥ सुन्दर 26. 45
- (18) सत्यं कलेः इव दतीति लोके नास्ति मृत्युमिवीति सत्यम्, सुन्दर 28. 3
- (19) धर्मयोगी ब्रह्मयोगी लौकिकी प्रवृत्तिरिति ।
एते जीवन्तमानन्दा नरं कथं शलाके ॥ सुन्दर 34. 6

[illegible]

- In corollary of Site at Hovdman saw in
Ladder at first time → a chain of similar
Jas 2125, 18 - 39

Also 2) Descreva a vida agnôsta, pp. 16-17.

५५६ वा. सं. इडारि खासि हि जातिरिच संस्कृतानाम्, शुभर, ३०.१८.

Handwritten notes on a lined page:

Handwritten text at the top: *Handwritten notes on a lined page, possibly related to the 'Handwritten' label.*

Handwritten text in the middle: *Handwritten text, possibly a definition or description.*

Handwritten text at the bottom: *Handwritten text, possibly a conclusion or summary.*

Raizen, A. Dainty and R. Neale

70

Sl. No.	1	2	3	4	5	6	7	8
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द्वयः निरङ्कुशगतिः स्वयमेव स्वयमेव शतश एव निजप्रसङ्गम्।
दुःखं सुखेन पृथगेव मनन्तु दुःखं पीडनं वेद विधुरा तु सुखस्य वृत्तिः ॥

अष्टमतरङ्ग - 1913

राजतरङ्गिणी.

Shadow is itself unrestrained in its path while
sunshine, as an incident of its very nature is
pursued a hundredfold by nuance. Thus is
sorrow from happiness a thing apart; the scope of
happiness however is, hampered by the aches
and hurts of endless sorrows.

R. S. Paudyal

Eng. Translation

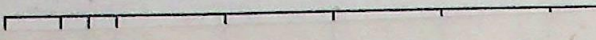
हिन्दी उच्चारण संस्थान, वाराणसी से

हिन्दी अनुवाद उभाशित

अध्यक्ष - रामनाथ सिंह

8. 1. 1924

158



1911 - 1912
1913 - 1914

The first of the series is a small
one, and the second is a large
one. The third is a small one
and the fourth is a large one.
The fifth is a small one and
the sixth is a large one.

1915 - 1916
1917 - 1918

1919 - 1920
1921 - 1922
1923 - 1924

1	2	3	4	5	6	7	8	9	10
1	2	3	4	5	6	7	8	9	10